13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. .ibetans AJ4

but Nature's most wonderful show is reserved, like the peoples' little box gardens, for the roof of her world. On the Zogi Pass which is the same altitude (11,500 feet) as Leh, in the summer months one of the outstanding features is the profusion and luxuriance of the flowers. One visitor to Ladak, re-crossing the pass in autumn, counted seventy different kinds as she rode along on her pony. At the foot of the high Kardong Pass behind Leh, at an elevation of between 15,000 to 16,000 feet, many of the same varieties grow, but they need and amply repay a little search there, as they have not the grassy sward of the Zogi, but must seek shelter among the stones. Here on these heights, to mention a few only, are found yellow Iceland poppies, Michaelmas daisies, small deep-blue gentians, forget-me-nots, forming a carpet of blue on the Zogi stretches, but replaced by the deep-blue of the borage below the Kardong, deep purple orchids, primulas in all shades of magenta and purple, cow parsley, a kind of stinging nettle, asters, saxifrage, vetches, Canterbury bells, and on the Zogi the single anemone and the tall bunched Japanese variety, even the green foxglove and the coarse edelweiss.

The highest trees in the land are poplars and two or three kinds of willows. A little lower in a few restricted spots are pencil cedars, as at Hemis Shukpachan; these so-called "Shukpa" trees are holy, and their branches are made use of in religious rites. Donkey-loads are brought up to Leh a few weeks before Christmas for an annual religious festival, and the missionaries secure a load or two for making their own Christmas trees. The tree affording most grateful shade in Ladak, the Walnut, does not mature its fruit above Nurla, and apple-trees do not survive above the Basgo-Nyemo Valley, one march below Leh. Nor do apricots ripen much beyond stewing purposes in Leh, and our supplies are brought up from the lower villages. Wild currant bushes are sometimes n in the lower valleys. Away on the bare hills one would

The Tree of the World and the Old Order of Prayer

773 824 The tree of the world is frequently mentioned in the old songs. It is mentioned in greatest detail in No. VIIb[1] of the wedding songs. There its name is given as rGya-lcan, "great meadow," or rGyal-lcan, "king's meadow." In song No. XXXVI[1] it is named Shin-sde-rgyal, "king of the tree species," and in song No. XXXVII[1] the Indic name Jambuvriksha, "tree of Jambudvipa" is mentioned. In song No. VIIb[1] it is said, first of all, of this tree that it has three tops (rtse-mo-gsum). This is to be understood as signifying that the tree grows through all three worlds, the land of the nymphs, the land of human beings, and the land of the gods. In each of these three realms it appears as an independent tree, which touches with its top the roof of the world concerned. According to the same song, this tree has six branches. Seen from the land of human beings, this is to be understood as follows: A branch extends to each of the four points of the compass, a further branch (actually the main trunk) grows upward from the center of the earth, and another branch (actually the root) stretches downward from the center of the earth.

Song No. XXXIXa[1] confirms the fact that I have interpreted song No. VIIb correctly. In song No. XXXIXa[1] it is stated of the tree of the world that it has five tops or branches on one root. These are covered with nests and eggs, as was said of the previous tree. Since in this song the root is not counted as a branch, only five branches remain. In the same song it is also made clear that by the four branches the lines of the compass card are to be understood, while the eggs indicate the colors of the four points of the compass.

As we have seen, it is possible to think of five branches and eggs, in the case of the world tree, or, likewise, of six branches and with eggs. A seventh place may be considered, if not for the branches, at least for the nests, that is, the point in the center, from which all the branches proceed. This possibility has been carried out in wedding song No. XXXVI,[1] where we actually hear of seven birds who guard the seven eggs on the tree of the world.

773 822 Now, as far as the colors of the birds and the eggs are concerned, it must be admitted that, in view of the obscurity of the indications, it will scarcely be possible any longer to set up a definite system. This obscurity seems to have come about by the fact that nature hardly ever presented examples in which the colors of the birds'

[1] [See pp. 1-8, Category 116, for references --Analyst]

776 snakes. On the pictures I have said that the Khyun is represented
778 in the act of devouring two of the Nagas. It is remarkable that among the eight mGon-po of Nub-ra there is also one that bears the name Nagaraksha, "water-snake demon" in the Indic language. His rock is in Ron-mdo. Apparently there is a rock formation in mGo-sbed which is reminiscent of a Khyun, and in Ron-mdo there is one that looks like a water snake (klu).

782 It is undoubtedly a fact that at one time offerings were made at these ancient cult places.[1] Certainly they al[illegible] performed dances there and said prayers.

Concerning the offerings we learn a few isolated facts from the wedding songs.

[824] The first of the wedding songs of Khalatse deals with a smoke offering. According to this song the wood of the Shug-pa tree (Juniperus excelsa), a type of juniper, which smells very good when it is burned, is brought as an offering. This offering is called bsan-shug, "juniper food," in the song, apparently because it is to serve as nourishment for the gods. The main purpose of this offering is to maintain peace with the gods. The first verse runs:

This blue smoke rising,
What does it mean?
This blue smoke rising
/26/ Means that there will be no conflict with brGya-byin, lord of the gods
For that do we offer the nourishing juniper tree!

[776] In this way the smoke is presented as an offering to the deities of heaven, of earth, of the water world, of the four points of the compass, of the castle, the village, and the house. Everywhere the smoke is believed to have an appeasing effect. In Number 2 [824] of the drinking songs of Khalatse[2] two other plants are also named as materials fro incense, aside from the shug-pa, the "wood of the gods." These are su-lu-gser-po and kham-pa-dkar-po. Neither is known to me.

782 A very peculiar kind of sacrificial gift is named in the Tag-ma-
826 cig; wedding song No. XXXIII:[2] To the gods are to be sacrificed the white teeth and the fingernails; to the solid earth, the red flesh and the red blood; to the dark powers (mun) the gall and blue water; to the black devil, though, the black hairs and the eyebrows are to be offered. All these are parts of the body which among primitive peoples are regarded as the seat of mysterious powers, and their acquisition is looked upon as particularly desirable. Is there perhaps an idea of presenting the best to the divinities?

In this connection it should, by the way, be observed directly

1 [See pp. 37-38 -- Analyst] 2 [See pp. 1-8 -- Analyst]

217a

152 762 593 within him, certainly caused by jealousy of his other brothers for their relations with the common wife.

837 595 684 There are certain instances of extra-marital relations between people in this polyandrous community, but they are highly condemned and heavy sanctions are applied. In a *bagma* marriage, if the woman commits adultery, she is turned out of the house if she is childless, and the brothers choose another wife. If she is with child, she is fined and has to pay out of her personal property. As for the man, the co-respondent, he is beaten and/or has to pay compensation to the legal husbands. In a *magpa* marriage, where the woman is heir to the property, has the care of it and can marry as many men as she desires, infidelity of the wife is the only case in which the husbands can get a divorce. Otherwise, she can divorce them, but not *vice versa*. If the man is the adulterer in such a marriage, nothing is done except in the family where he has committed the adultery. In the case of unmarried people, the woman is usually turned out of the house if she has premarital relations and should attempt to marry the man with whom she has had these relations. If the trespasser is a man, he is treated exactly like an adulterer in the usual *bagma* marriage.

848 597 793 548 276 Illegitimate children are usually hushed up. They are often adopted into some family or are sent to the monasteries as novices, so that nobody knows exactly what their origins are. As far as I could find out, there seems to be no prostitution in Tibet, and husbands suffering from the polyandrous organization do not have that outlet. Something, however, certainly is known about prostitution, for Tibetans, [824] who never smoke, tell you that they do not do so because tobacco was a plant grown with the menstrual flow of a prostitute.

838 As far as I could find out, homo-sexuality is condemned, even in the monasteries, and certainly despised if practised, and I could not find any proof 000 of it. But local Europeans who know the